which is especially appropriate when reading Luke (1:1). How does Luke view the "house"? What literary role does it play? Notably the house is a liminal space where women have considerably more freedom to exercise leadership, something we see in Lydia for example (Acts 16:11–40); it is also a place that children inhabit and are visible. While Adams gives considerable attention to Acts with its many references to gatherings in houses, there is less attention to the companion Gospel; what about the women who accompanied Jesus on the road (Luke 8:1–3), how can they be viewed with respect to the household mission? And what of the women who sweeps her house to find the lost coin (15:8–10)? As she is a female picture for God who is engaged in domestic duties, what might this mean for a Lukan understanding of "church?" I admit these are outside Adams' parameters for an historical engagement, but they are questions that must now be asked. The household mission for Luke must be seen as (1) a movement away from the formal structures of Jerusalem and the temple which are hierarchical and restrict access to God, and (2) a place where the new (non–nuclear) family of God is evident. This reader would have welcomed some acknowledgement and attention to Lukan *narrative* readings and some attention to the theological questions this data raises; at least Adams could have tipped his hat in this direction.

Chapters three and four attend to further literary and archaeological evidence. Adams shows that there is only explicit literary evidence for the use of unaltered houses as gathering places in the Apocryphal Acts while other places are also specified. The thinking that houses were altered for church use is very thin both in literary and archaeological evidence; the house did not ultimately become the church building. Comparative literature, which is surveyed in chapter five, does however, show the domestic cult used the home (which makes sense!) while this cannot be said necessarily of synagogues; Jews and God–fearers favoured the use of an open air space (such as we see in Acts 16:13).

The final three chapters deal with other possible spaces which literature and archaeology point to: retail, industrial and storage spaces; commercial hospitality and leisure spaces; outdoor spaces and burial places respectively. This data will prove to be a fruitful smorgasbord of alternatives for the exegete other than simply assuming Christian gatherings were mainly in houses. As a result, this book should become a necessary addition to any theological library and for any serious scholar of biblical studies and ecclesiology; the implications of this study could stand to be quite significant. Further, the discussion arising from this book will also be important for ecclesiology as there has been an over emphasis and linking of metaphors such as the household of God, terms such as master, and father, and the various *Haustafeln* to the church gathering; some see houses and the *paterfamilias* model as normative (and so ordained by God). Adams' book will help inform this important conversation.

TONY CUPIT, ROS GOODEN & KEN MANELY (EDS). *FROM FIVE BARLEY LOAVES: AUSTRALIAN BAPTISTS IN GLOBAL MISSION 1864–2010*. PRESTON: MOSAIC PRESS, 2013. 600 PP. [ISBN 9781743241004].

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This is an ambitious book — with a size to match its ambition: over 600 pages! It spans 150 years of Australian Baptist missionary endeavour (with a number of seconded Kiwis and other nationalities thrown into the mix as well). That outreach includes a number of global areas: the Indian subcontinent, Papua New Guinea and West Papua in Indonesia, Africa (especially Zambia and Zimbabwe) and Thailand, along with lesser forays into China, the Philippines, Singapore, Hungary, Nicaragua, parts of Indonesia, Cambodia, Kazakhstan and Lebanon.

The story begins with Baptists in South Australia in the 1860s, catalysed particularly by the missionary enthusiasm of Silas Mead, pastor of the Flinders Street Baptist Church in Adelaide. This soon led to the formation of the South Australian Baptist Missionary Society in 1864.

Several things can be noted about this event. First, it was a state organisation, with a national body not coming into existence for another half century (1913). Secondly, when its first missionaries were sent out in the 1880s (quite a lag from the founding of the society), they were initially all women — the focus was reaching high-caste, largely house–bound Indian women ('zenana' mission). This contribution of women at the beginning is important to highlight, for there was a subsequent period when the status of married women missionaries was uncertain —often regarded as wives of missionaries, not missionaries in their own right. However, of the first 70 missionaries sent out prior to the national organisation being formed in 1913, 38 were single women, with only 17 men in the missionary mix (p. 12). The book honours the contribution of women to Australian Baptist cross-cultural mission in its title, *From Five Barley Loaves*. This is a double reference, both to the multiplication of loaves by Jesus and to five of the early *zenana* missionaries, known as the five barley loaves because of a sermon by Silas Mead referring to the barley-loaf miracle at the commissioning of these five women. A third point to note with the founding of the mission in 1864 was its subconscious focus on British India — a natural focus with the South Australian colonists being first-generation arrivals from Britain and with the mother church (the English Baptists) having already established major missionary work in that part of the world.

When the national mission began it was named the Australian Baptist Foreign Mission, later being renamed the Australian Baptist Missionary Society (ABMS, 1959) and more latterly Global Interaction (from 2002). As well as narrating the missionary story the book includes three chapters focusing on three periods of mission policy and leadership at home. These periods largely coincide with the three names of the mission. They highlight a shifting (though often overlapping) focus: initially largely evangelistic, then church strengthening with a view to a fully indigenous and independent church, and then much more broadly holistic and often more short–term in nature.

Nearly one-third of the book is devoted to mission in the Indian sub-continent. Initially this was a response to the mission pull of the English Baptists — hence a location in East Bengal, with oversight being provided initially by the (English) Baptist Missionary Society. The missionaries in the political

upheavals, particularly the independence of India in 1947, and its division into two countries, later to become three, with civil war in East Pakistan and the birth of Bangladesh in 1971, faced major difficulty. These events were linked with the diversification of fields of service, both within the Indian subcontinent and further afield. Evangelistic success amongst Muslims and Hindus in what is now Bangladesh was meagre. Interestingly though, at a time when the number of missionaries was significantly reducing, both through government restrictions on the number of missionaries from 1981 (p. 129) and increasing localisation of leadership and institutions, the church in Bangladesh linked with the Australian Baptist Missionary Society (ABMS) grew from 16 congregations and 986 members in 1973 to 478 congregations with 9014 members in 2012. This was linked with an increased focus on winning people groups and of winning decision-makers within those groups (p. 134). However, the greatest success was the winning of tribal Garos in Bangladesh (p. 176), along with support for the already strong Assam Baptist churches from 1947 to 1970.

A second major section of the book focuses on ABMS moves into what became Papua New Guinea and into what became West Papua in Indonesia. Response there was enormously greater than in East Bengal, though it was several years before the first baptisms occurred (pp. 213ff). However, mass movements soon occurred, with hundreds being baptised at Tekin in 1965 (p. 229) and 6,000 across the border amongst the Dani people in 1980 (p. 321). Along with that was the fervour of occasional revival movements (pp. 253ff, 321).

Other ABMS missionary outreach was on a lesser scale and commonly much less pioneering in nature. ABMS stepped into the breach when the South African Missionary Society was less welcome in other parts of Africa, sending missionaries for a time to Zambia, Zimbabwe, Malawi and Mozambique. Interestingly, from its beginnings, ABMS saw its role in Zambia as being for only a decade or two, with the last missionary leaving in line with that policy in 1998.

From around the beginnings of the twenty-first century ABMS missionaries have been sent to a number of countries, sometimes for evangelism, sometimes for church strengthening and sometimes for community development. This reflects the changing nature of church life in recipient countries (there are fewer accessible unreached major people groups), political realities (some countries are closed to missionaries and others have major visa restrictions) and a greater focus towards holistic mission.

Major questions regarding institutional books of this type hinge around questions such as 'What is the purpose of the book?' and 'Who is it for?' Institutional histories usually celebrate the institution being written about; so it is not surprising that the book has a major celebratory tone, noting major conversion/church growth in many places, and recognising the breadth of mission both in earlier educational and medical endeavours and in later development projects. As well as celebration the book also notes sacrifice and difficulty, including loss of life. It also touches on in inter-missionary relationship difficulties (pp. 35, 211, 298, 414, 434) — not surprising when lots of strong-minded missionary personnel are thrown together in pressuring situations.

As an institutional history the book is very well done. However, as an ex–missionary I would like it also to have more deeply explored theological and missiological issues thrown up by its narrative. Is conversion essentially individual or is it often a group phenomenon? Is it fundamentally a crisis or is it also very significantly a process (noting John Calvin's comment that we are converted little by little and in stages, and noting sad examples of post-conversion lapse (pp. 9, 329)). Is revival essentially a movement of the Spirit, or does culture play a part, and human nature (noting John Wesley's phrase 'nature mixed with grace'). And how should development projects start and is it essential that they be genuinely birthed first in the hearts of the recipient people — noting the digging of 80 wells in Zambia, followed by the lingering question: will the locals maintain them afterwards (p. 368)?

My questions are those of an outsider. But for insiders this is a *magnum opus*, a very fine work telling the story of Australian Baptist global mission work (including some amongst Australian Aboriginals) and providing some levels of reflection on an evolving world and evolving mission policy.

LIS GODDARD ET AL. *AWESOME VOICES: GOD WORKING THROUGH ORDAINED WOMEN TODAY*. MALTON: GILEAD BOOKS, 2013. 185 PP.
[ISBN – 13: 978–0–9926713–0–3].

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This small book is a collection of women's voices from the Church of England who tell of their journey to ordination. *What relevance has that for Baptist men and women in the Pacific?* you might ask. Certainly the Church of England landscape spoken of in this book is not the experience of NZ ordained Anglican women who have considerable scope for employment and engagement in the church of Aoteoroa, NZ, but their voices nonetheless resonate with those in the wider church. From an Australasian Baptist church perspective, this is an extremely helpful and appropriate book if you want to hear about the journey of women into a largely male world.

Lis Goddard begins the book with the history of the AWESOME network: Anglican Women Evangelicals: Supporting our Ordained Ministries. The network began after the NEAC4 (Fourth National Evangelical Anglican Congress) where Women Bishops was the presenting issue. Women, who began networking over the washbasins in the ladies toilet, felt "marginalized, voiceless and unsupported" (p. 13). They recognized that the discussion happening in Blackpool that year was symptomatic of a "wider malaise" in the church that needed to be taken seriously. They began sharing something of their stories:

> They were told that by definition, because of their gender and calling, they could not be fully evangelical. There were dreadful stories of being slow–handclapped by male colleagues, of female curates or associates being marginalized. Alternatively, evangelical women just could not find jobs